AN INVESTIGATION OF MISSIONARY COURSES IN SELECTED PROTESTANT THEOLOGICAL SEMINARIES

EDWARD DONALD GRANT

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Thesis of Ed. D. W. Richardson. 1950

ABSTRACT

This study, based upon data gathered from the catalogs of thirty-three representative Protestant theological schools in America, and questionnaires answered by one hundred and seventy-five alumni, is an inquiry as to how far the missionary courses offered in these theological schools meet the needs of the ministry in America.

This investigation indicates:

1. That, although the missionary courses listed in the catalogs of these thirty-three theological schools may be grouped on content basis into fifteen different categories, yet they seem to be placed in the curriculum without due regard to their value to ministers in America.

2. That out of a total of 351 missionary courses offered in these institutions, 1.2% represents the proportion definitely directed to the preparation of ministers for their local church missionary responsibilities.

3. That although less than 4% of theological school graduates are candidates for foreign service, the missionary courses now offered in theological schools are largely directed to meet their needs rather than those of the other 96%.

4. That there is an apparent desire on the part of theological school graduates for more instruction in missionary education growing out of a felt need along the following lines:

a. Place, purpose, and scope of missionary education in the local church.

b. Method of organizing for missionary education in the local church.

c. Application of the principles of genetic psychology to the missionary program and materials.

d. Method of training and developing an intelligent local missionary leadership.

e. Denominational missionary machinery, administrative policies, promotional and educational policies, and plans for financing mission work.

5. That there is need of a complete rethinking as to the relationship of the minister to the missionary enterprise on the part of theological schools, and a revision of their curricula accordingly.

AN INVESTIGATION OF MISSIONARY COURSES IN SELECTED PROTESTANT THEOLOGICAL SEMINARIES

CHAPTER I

THE NATURE AND PURPOSE OF THE INVESTIGATION

Protestant Theological Schools and Seminaries in the United States today have added to their curricula many courses in missions and some have added whole "Departments of Missions." The problem of this study is to select certain of these theological institutions, examine closely their missionary courses as to the content, variety, and degree of standardization among institutions, and, in the light of facts revealed, to judge whether these meet the needs of pastors charged with the responsibility of developing interest in and support of the missionary work of their congregations.

Concerning the fact that no recent study has been made of this problem, Mr. Charles H. Fahs, Director of the Missionary Research Library, New York City, on March 29, 1926, wrote the following:

> "I am not aware that any elaborate attempt has been made to deal with this subject since 'The Pastor and Modern Missions' by Dr. Mott appeared in 1904. Our card index does not show that even a pamphlet on the subject has appeared in the last twenty-two years, though doubtless some mission boards somewhere must have produced leaflets, at least, on this theme. Such material is far more likely to appear in Great Britain and the Continent than here. On the other hand, British and Continental studies are not so very usable in the United States, where conditions are so different from those pertaining overseas.

> "One would suppose that there is place for a new study of the relationship of the pastor to the missionary enterprise after almost a quarter of a century since a thorough-going study was made."

There are three general types of Theological Schools: those that are detached institutions intended to meet the needs of a particular denomination; those that are theological "departments" or "schools" of larger educational institutions, frequently denominational in scope; and, finally, those seminaries that are independent of any denomination or other educational institution and are free of any restrictions that might be placed upon them by outside organizations or groups.[1] In this investigation, representatives of each of these three types of schools in the United States will be considered. An examination of every theological school and seminary in the United States is not necessary to this study, so that for the purposes of this examination, only thirty-three institutions are chosen, including representatives of the leading Protestant denominations in the various parts of the United States.

In the course of this examination, two general methods are followed. First, the catalogs of these thirty-three seminaries and theological schools are carefully examined for all courses listed under the special head of "Missions." Where no such special listing is made, all courses outlined in the catalogs are examined, and those

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[1] Kelly, Robert L., Theological Education in America, Ch.VII, pp.211,212

that touch upon or have any bearing upon missions, or more particularly upon the preparation of the theological student for the developing of missionary interest in his future pastorate, are considered "Missionary Courses."

In the second part of this investigation, representative graduates of these thirty-three theological schools are examined by questionnaire concerning first, general knowledge of missionary education in the church; second, training received by them in the theological school; third, general attitude toward missionary education; and fourth, whether or not they feel that further training along this line in the theological school would have proved helpful in better fitting them for carrying out the missionary program of the churches now under their care.

Wider recognition of the educational function of the church is evident today by the rapid growth of interest in Religious Education. Simultaneously, the term "Missionary Education" is coming more into prominence and the field of missionary education is receiving more attention from religious educators. This is indicated by the fact that the Religious Education Association of North America devoted the whole of its Toronto Convention, March 1926, to the study of missions," and the International Council of Religious Education during its Birmingham

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2 Religious Education, April 1926, Vol. XXI, No. 2

Convention, April 1926, set aside certain of its sessions for the discussion of missionary education.[3]

Missionary education was first developed as a definite sphere of education by home and foreign mission boards of Protestant churches in their attempt to maintain and foster their missionary work. Its purpose, originally, was the training of a generation of missionary enthusiasts who ultimately would themselves be missionaries or the supporters of missions. Special organizations, mission bands, and groups of various sorts at first were resorted to. But soon it was revealed that these organizations touched only a very small proportion of those whom the boards were trying ultimately to reach. By the creation of special missionary committees within existing societies and organizations, a further step was achieved. Here, however, an unforeseen result appeared. By the creation of "Special" committees to promote the missionary work of the church there grew up the idea that missions itself was a "special" something "outside" the regular church school work that could be nurtured or neglected as time permitted, or local interest dictated.[4]

Nevertheless, in numerous churches and schools regular missionary programs were worked out and a place made in the schedule for the presentation of missionary facts. With an ever enlarging missionary

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[3] International Journal of Religious Education, June 1926, Vol. II, No. 9, p. 17

[4] Diffendorfer, R. E., Missionary Education in Home and School, Ch. I, pp. 7-10

enterprise to be supported and a constantly increasing number of missionaries to be cared for, it was only natural that the financial aspects of these special programs should predominate. The principle that there should be no impression without expression was accepted and the "collection" became the legitimate, as well as customary, mode of "expression." During all of this period, missionary education was largely ignored by the church boards of religious education, and was given little place in their programs.

> "Fortunately, there appeared, in time, a group of religious leaders who saw that religious education was failing to meet their requirements. It was too academic. Functional psychology, as taught in our schools and colleges; pedagogy based upon learning by doing; the principles of child development as revealed in child study; the changing conceptions of the church and its work; and the newer ideals of social service were making it increasingly apparent that there must be some radical adjustment in the aims, material, and method of religious education.
>
> "In recent years the emphasis on social evangelism and the social gospel has had a wholesome effect upon the conception of missionary education, even as it has more and more effected the work of missions itself. If missions are to be considered an organized enterprise for the purpose of selecting individual missionaries and sending them to the needy places of the world, missionary education must directly train our boys and girls to support this enterprise. It must also make an appeal to them to offer themselves after due meditation and prayer for service in those fields. On the other hand, if we are to include in missions the process of Christianizing all our social relationships in the community

> in industry, in national life, and international affairs, then the scope, the aims, the methods, and the material of missionary education will be greatly broadened."[5]

According to J. Gertrude Hutton, "That phase of religious education which is commonly called 'missionary' may well be regarded as the animating spirit of the whole, since the missionary enterprise is merely the practical working out of the principles of Christianity."[6]

Somewhat the same idea is brought out by Gilbert Loveland:

> "Missionary education should so control the experience of a growing child as to give his plastic mind an 'other-regarding,' altruistic, helpful, social, or 'missionary' set. The purpose of missionary education is.....to train a generation of individuals who are moved by the Christian spirit of helpful service in all relations of life. It is to make efficient Christians, on the principle that every true Christian is a missionary at heart. It is to create Kingdom extenders. It is to mold character in the fashion of world brotherhood. It is to train world citizens for their responsibility as citizens of the world."[7]

Thus, missionary education as conceived in this study is not a separate field of religious education but is that phase of religious education which directs itself to the development of an "other-regarding" attitude, tries to make helpfulness a natural impulse, and has as its aim the creation of a spirit of universal Christian brotherhood.

This inquiry into whether or not the missionary courses offered in theological schools meet the needs of ministers charged with the responsibility for developing interest in the missionary work of the

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5 Ibid., Ch. I, p.11
6 Hutton, J. G., Missionary Education of Juniors, Ch.I, p.19
7 Loveland, Gilbert, Training World Christians, Ch.III, p.94

church gives rise to the question as to what are the needs of ministers relative to missions and missionary education, and what is the necessity for their developing their churches along missionary lines.

The New Testament gives abundant testimony to the fact that the church was organized at its beginning as a missionary organization, and that it took literally the Great Commission of its Founder.[8] The Epistles in the New Testament are largely letters of comfort, instruction, and reproof from missionaries to missionaries or newly established mission churches in Asia Minor and Europe. Paul openly declared himself to be called to preach the Gospel to foreigners as well as to the Jews,[9] and this conception of the church Paul seems to have bequeathed to his followers. The fact that Protestant churches today consider mission work as one of their important responsibilities may be seen from the existence of so many mission boards and missionary societies. In the United States in 1924, there were one hundred and ninety-one Protestant organizations sending out 12,385 foreign missionaries, and spending altogether nearly forty-one million dollars.[10]

The church, therefore, if judged by its record, either past or present, seems to be definitely committed to missions and the discharging of its missionary responsibility. To continue this work

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[8] Matthew, 28:19,20

[9] Acts, 13:46,47

[10] Winchester, B.S., The Handbook of the Churches for 1927, Section IV, pp.376-384

each individual member of the church must be brought into an intelligent and sympathetic relation to the missionary enterprise. "To enable Christians to realize the need of the world, missionary education is necessary. If the world's need is to be met, Christians must know the need and be led to will to meet that need. If their wills are to be brought into action to meet the need, their hearts must first be moved. If their hearts are deeply stirred they must first know the facts."[11] "It is a law of our being that we are only deeply moved by sufferings we distinctly realize."[12]

If every Protestant church is then ipso facto a missionary organization, it follows that every minister must be regarded as the leader of a missionary organization. What any group does or believes depends largely upon its leader. If the minister as leader of a congregation does not assume his responsibilities for missionary leadership in his congregation, or if he does not know how to lead his congregation into a broader conception of or participation in the church-wide missionary program, there will be small probability of aggressive missionary interest or activity among his members.

The training of the church's leaders for missionary education becomes, therefore, one of the vital factors in the successful prosecution of the Church's missionary enterprise. The minister's

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[11] Mott, J. R., The Pastor and Modern Missions, Ch. II, p.59
[12] Leckey, W. E. H., The Map of Life, p.36

ability to successfully guide and nourish the missionary thought and activities of his church will depend largely upon the type of missionary instruction given him during his years of preparation for the ministry. Whether or not the Protestant theological schools of the United States are offering such missionary courses as will give their students, the future pastors of churches, sufficient preparation for the work of developing the missionary spirit of their congregations, is the main problem in this investigation.

CHAPTER II

THE COURSES INVESTIGATED

An examination of the missionary courses offered in the thirty-three selected Protestant theological schools, with a view to ascertaining their content, variety, standardization, and value to Protestant ministers, presents two distinct problems. The first is that of determining what missionary courses are offered by these institutions as shown in the school catalogs, and second, what contribution these courses are making to ministers in the active pastorate in America. This chapter deals with the first phase of this investigation.

The survey of 161 theological seminaries of the United States and Canada, made in 1924 by the Institute of Social and Religious Research revealed wide contrasts in the theological school curricula of the various denominational groups.[1] So that a fairly representative cross-section of the theological schools of the United States might be had in this investigation, eight non-denominational and twenty-five denominational institutions are selected, the latter representing the following Protestant denominations: Methodist Episcopal, North; Northern Baptist; Southern Baptist; Presbyterian, U. S.; Presbyterian, U. S. A.; Methodist Episcopal, South; Protestant Episcopal; Protestant Methodist; United Presbyterian; Congregational; and Disciples. A

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[1] Kelly, Robt.L., Theological Education in America, Ch.III, pp.99-102

complete list of all thirty-three institutions, with names, locations, and denominational affiliation, if any, may be found on Table I, page 21. These institutions, it will be observed, are chosen from a wide range of territory and cover the following seventeen states: Alabama, California, Connecticut, Georgia, Illinois, Indiana, Iowa, Kentucky, Maryland, Missouri, New Jersey, New York, North Carolina, Pennsylvania, Tennessee, Texas, and Virginia.

An examination of the catalogs of these institutions reveals little uniformity in the missionary courses offered. Although a few have what they term "Missionary Departments," even these show wide contrast in the courses they offer. In some of the institutions there are no courses definitely designated as "missionary." In such cases, courses out of the Department of Church History, Comparative Religions, and twice, the department of Religious Education, are selected as missionary courses on the basis of content revealed by the course descriptions.

The term "missionary course" as used throughout this investigation has no qualitative significance. Some of the seminaries among those here examined admit only college graduates and offer courses leading to a degree. On the other hand, some of the denominational schools, representing a distinct denominational attitude toward educational requirements for ministers, have built up their curricula

for undergraduates, or even high school graduates, and offer only certificates or diplomas upon completion of the work.[2]

Neither does the term "missionary course" have any quantitative significance in this discussion. The courses on this basis vary so greatly among institutions that no classification seems possible. Some here presented as "missionary courses" represent courses given three hours a week for the whole school year, some from one to four hours a week for from two to four months in the year.

Then, too, it must be kept in mind that the inclusion of a "missionary course" in a seminary catalog is no indication as to whether that course is actually taught each year, or whether there are always students taking that course. Therefore, the missionary courses are here referred to simply as being "offered" by these institutions. The matter of elective or required courses is discussed later in this chapter.

Another one of the problems or difficulties in attempting to classify the missionary courses offered in these thirty-three institutions is the lack of uniformity of course titles in the catalogs. In nearly every case the description of the course reveals what is taught and the various missionary topics covered by it. It is on the basis of course descriptions as found in the catalogs, nearly all of which are quite clear, that the classification is made. In other

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[2] Ibid., Ch. III, p.61

words, the courses here referred to are classified by actual subject matter as far as can be determined, and not by titles found in the catalogs.

On the other hand, classification of these courses on a basis of subject matter presents some distinct difficulties. The lack of uniformity in titles is matched by a lack of uniformity in the content of the courses. In some cases courses bearing practically the same title offer a wide variety of topics, all of which, although missionary, are different in nature. It is, therefore, necessary in this investigation that some rather clearly defined categories be worked out on a basis of subject matter, and that courses be classified accordingly. Where the course covers a wide variety of topics, and the description indicates or implies the relative amount of time given over to each topic, it is divided among as many categories as the facts seem to warrant.[3] Where,

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[3] Example of missionary course divided between two categories, taken from the catalog of Western Theological Seminary, p. 111:

> "63. Modern Missions A study of fields and modern methods; each student is required either to read a missionary biography or to investigate a missionary problem. One hour weekly, one semester. Elective. Seniors and graduates."

This course was entered in Table I, page 21, as "½ Field Study," and "½ Science of Missions."

however, the description reveals that a course lies largely within a single category, the course is placed wholly within that category, but the fact that it touches upon the content of some other category is recorded in Table I, page 21, in the manner indicated later.[4]

A close examination of the subject matter of these missionary courses reveals at least fifteen distinct classifications referred to throughout this discussion as "categories." These categories, in the order in which they appear in Table I, are as follows: History of Missions; Science of Missions, Field Studies; General Courses; Sociological Studies; Missionary Practice; Administration; International Problems; Philosophy of Missions; Personal Relations of Missionaries; Missionary Education; Bible and Missions; Linguistics; History of Religion and Comparative Religions; Religious Education.

A word or two of explanation concerning the types of courses placed within these categories may help to give a clearer understanding of the method of classification here used.

A "History of Missions" includes all courses offered in these theological schools which touch upon the spread of the Christian Church through the centuries, or trace the rise and growth of missionary work within a particular denomination.

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[4] Example of missionary course listed in a single category, but indicated in Table I, page 21, as including topics lying within other

B Within the category "Science of Missions" is placed every course that deals with the method of carrying on missionary work on the foreign field from the point of view of field administration.

C Under "Field Studies" is listed all courses which deal with the study of a particular foreign mission field. These cover, as a rule, the historical aspects of the work on the field and the denominational missionary program there.

D Under the heading, "General Courses" is listed every course which, due to the variety of subject matter, could not be classified otherwise. As a rule, courses here classified as "General" are comprehensive surveys of all the missionary work of a denomination and cover not only the mission fields in a general way, but also denominational missionary programs, policies, and

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categories, taken from the catalog of Southern Methodist University, p. 167:

"52. The Science of Missions A survey of the world field; a study of missionary principles and methods. This will include the missionary motive and obligation; departments of work, missionary polity, and the indigenous church. The home base: the functions and organization of Mission Boards; problems of administration; intensive cultivation and programs of missionary education. Basic requirement. Second semester. 3 hours."

This course was entered in Table I, page 21 as "Science of Missions," but also as touching upon the categories "Missionary Administration," "Philosophy of Missions," and "Missionary Education."

workings. In some of these, lectures by foreign or home missionaries are included as part of the course. In others, the course includes a rather extensive study of missionary biography as well as some of the topics here listed as separate categories. Anything so broad or so general that it cannot be at all divided up among the other categories is simply listed as "General." [5]

E The "Sociological" courses are those that deal with the social backgrounds of nations or races, and with the most fruitful methods of approach to different peoples in conveying the Gospel to them. Emphasis is frequently given in this group of courses to the sociological complications brought about by Christianity in non-Christian countries.

F The courses listed under the heading "Missionary Practice" are courses in which the student gets actual experience in some type of missionary work.

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[5] Example of course classed as "General" in Table I, page 21, taken from catalog of Union Theological Seminary, Richmond, Virginia:

"Senior Class: This course is given during the first part of the first term of the Senior year. As a matter of fact, the student begins the study of missions the day he enters the Seminary, and continues that study through his whole course. The history of missions is taken up thoroughly in

These might be termed "laboratory courses." The name given to this category is taken from the name given to the courses in one of the catalogs.

G The term "Missionary Administration" covers a course given over to a study of the organization and workings of the foreign mission board of a particular denomination and its method of administering the foreign work.

H. "International Problems" is more or less self-explanatory and covers that broad group of missionary courses presenting international relationships in the light of the church's responsibility for remedying misunderstandings between nations and races.

J Courses which are given over to a discussion of the church's missionary obligation with all of its implications, individually, denominationally,

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connection with each period of church history. Besides this the majority of students belong to volunteer mission study classes which extend through the whole seminary course.

"This special course in missions attempts to gather together and systematize all that has been thus learned about the history and principles of missions. It also makes a careful study of the great Scriptural motives and principles of missions. After this a study is made of the conditions and problems which face the missionary in various countries, including a study of the native religions. The rise and progress of the Christian Church in non-Christian lands is also noted.

"An effort is made in this department to have each volunteer for the foreign field make special preparation for the work in the particular field to which he is going, by pursuing a course of reading and study which bears upon the conditions and problems of that field. In this the courses outlined by 'The Board of Missionary Preparation for North America' are followed."

nationally, and internationally, are placed in the category, "Philosophy of Missions."

K The category, "Personal Relations of Missionaries" is so named from the title given this course in one seminary. The courses so listed deal primarily with the behavior of the missionary on the foreign field, his attitude toward his fellow missionaries, and his attitude toward the natives he is to live and work with.

L "Missionary Education" includes only such courses as offer the student some definite instruction in the ways and means of creating a missionary minded and missionary supporting congregation, or deal with the presenting of missions in an effective manner to the various age groups within the church.

M The category "Bible and Missions" includes those courses in which the Bible is presented as a missionary book, as the source of the missionary ideal, and as the authority upon which the whole enterprise is based.

N In a number of institutions, courses in language study are offered under the titles "Linguistics" or "Phonetics."

These are usually elementary courses in such foreign languages as Chinese, Arabic, Sanscrit, or Japanese.

P The category, "History of Religion and Comparative Religions" includes some courses which are given over wholly either to the historical study or the comparative study of religions. So many of these courses, however, touch upon both aspects that it is impossible to separate them. Thus all are classed together under one general heading.

Q In one institution, a course in religious education is offered in which the methods and materials of missionary education are given some recognition and consideration. This course is placed in a category by itself, headed "Religious Education."

On pages 13 and 14, it was indicated that in some cases, a course lies largely within one category although some topics are included which logically belong under some other category or categories. Such cases of overlapping are indicated as follows: The categories are indexed by a capital letter from A to Q, the letters "I" and "O" being omitted to avoid confusion with the figures. When a course lies largely within one category, it is placed there, the other categories which it overlaps being indicated by the insertion

of the proper index letter. For instance, Southern Methodist University offers a course which deals largely with the "Science of Missions" as that term is here used. But this course also slightly touches upon Missionary Administration, Philosophy of Missions, and Missionary Education. Since the index letter of the "Science of Missions" category is "B," the letter "B" has been placed in the blank spaces of the other three categories, indicating that these are touched upon by the course entered in column "B." Similarly, Union Theological Seminary, Richmond, Virginia, offers a course classified here as "General" or primarily belonging in column "D." Since, however, this course definitely touches upon four other categories, the categories so touched upon are each indicated by the letter "D."

A complete list of the seminaries here under investigation, their denominational affiliation, if any, the number of missionary courses being offered in each, the category into which each course falls, and the total number of courses offered, are given in detail in the following table.

TABLE I

INSTITUTION	LOCATION	DENOMINATION	A	B	C	D
			History of Missions	Science of Missions	Field Studies	Gen Cour
S. Methodist University	Dallas, Texas	M.E.Ch.S.	1	1	5	
Presbyn.Theol.Seminary	Louisville, Ky.	Presbyn.U.S.	1			
Union Theol.Seminary	Richmond, Va.	Presbyn.U.S.	1			
S'western Bapt.Theol.Sem.	Fort Worth, Tex.	S.Bapt.	½	½	4	
Univ. Chi. Divinity School	Chicago, Ill.	Non-denom.	4	1	2	
McCormick Theol.Seminary	Chicago, Ill.	Pres.U.S.A.	1	1		
Garrett Bible Inst.	Evanston, Ill.	Meth. Epis.	1	1	2½	
Kennedy Sch. of Missions	Hartford, Conn.	Non-denom.	1	5	23	
Talladega College	Talladega, Ala.	Non-denom.	D		D	
Divinity Sch.P.E.Church	Philadelphia	Episcopal	1		D	
University of the South	Sewanee	Episcopal	D		D	
Presbyn. Theol. Seminary	Austin, Texas	Pres.U.S.	1			
P.E. Theol. Seminary	Alexandria, Va.	Episcopal	¼		D	
Stillman Institute	Tuscaloosa, Ala.	Pres.U.S.				
Ind.School of Religion	Bloomington, Ind.	Non-denom.	1	A		
San.Francisco Theol.Sem.	San Anselmo, Cal.	Pres.U.S.A.	1	1	6	
Xenia Theol.Seminary	St. Louis, Mo.	United Pres.	⅓			
Atlanta Theol.Seminary	Atlanta, Ga.	Non-denom.				
Western Theol.Seminary	Pittsburg	Pres.U.S.A.		½	½	
Westminster Theol. Sem.	Westminster, Md.	Meth. Prot.	1	1	1	
Princeton Theol. Seminary	Princeton	Pres.U.S.A.		1		
Bapt. Divinity School	Berkeley	N.Baptist	1	2	3	
Columbia Theol. Seminary	Atlanta, Ga.	Pres.U.S.		D	D	
S.Bapt.Theol.Seminary	Louisville, Ky.	S.Baptist	1			
Baptist Theol. Seminary	Kansas City	N.Baptist	J	J	D	
Vand'bilt Sch.of Religion	Nashville	Non-denom.	⅔			
Duke University	Durham, N. C.	M.E.Ch.S.	1	1	D	
Union Theol.College	Chicago, Ill.	Congregational	D		D	
College of Missions	Indianapolis	Disciples	5	2	26	
Union Theol. Seminary	New York	Non-denom.	2	4	3	
Yale Divinity School	New Haven	Non-denom.	3		6	
Drake Univ. Bible School	Des Moines	Disc.of Christ				
Pittsburg Theol. Seminary	Pittsburg, Pa.	United Pres.	1	1		
		Totals	30.75	23	82	25

CATEGORIES INTO WHICH MISSIONARY COURSES ARE GROUPED

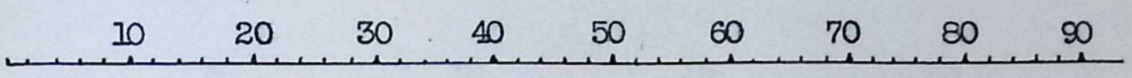
	E	F	G	H	J	K	L	M	N	P	Q	
11 ses	Socio-logical Studies	Mis-sionary Prac-tice	Mis-sionary Admin-istra-tion	Int. Nat. Prob-lems	Phil-osophy of Mis-sions	Personal Relation of Mission-aries	Mis-sion-ary Edu.	Bible and Mis-sions	Lin-guis-tics	Hist. and Comp. Relig.	Relig. Edu.	Total
	1		B	1	B		B			1		10
								1		1		3
	D					D		D		D		2
							¼					5¼
	3½			1½			1		4	15		33
	1				1					1		5
	5				1		1			4½		17
	8	4				1			28	8		79
	D											1
	D											2
												1
												1
												1¼
										1		1
										1		2
	2			E			Q			1	1	17
										1		1⅓
												2
									1	1		3
			B	B	B		B			1		5
					B			1		5		7
	1		1	1	D		1	D	6	3		20
										D		1
								A		1		2
				D	1		D			J		2
				⅓						2		3
	D		D							1		4
	D				D							1
	1								26	13		73
	1	1	D		1		J	J	1			14
				1		1	1		6	6		25
										2		2
									1	1		6
	23½	5	1	4.83	4	2	4¼	2	73	70½	1	351.83

From the foregoing table it has been seen that the thirty-three theological schools here examined offer altogether 351.83 missionary courses scattered through fifteen different categories. The relative number of courses appearing in each category is graphically indicated by Chart A while Chart B reveals graphically the number of institutions offering each type of missionary course.

CHART A.

SHOWING NUMBER AND TYPE OF MISSIONARY COURSES

OFFERED IN THE THIRTY-THREE SEMINARIES BEING STUDIED



Field Studies

Linguistics

History of Religion and Comparative Religions

History of Missions

General Courses

Sociological Studies

Science of Missions

Missionary Practice

International Problems

Missionary Education

Philosophy of Missions

Bible and Missions

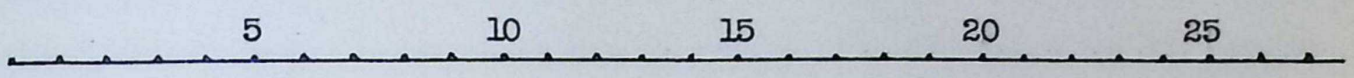
Personal Relations of Missionaries

Missionary Administration

Religious Education

CHART B

SHOWING NUMBER OF SCHOOLS OFFERING EACH
TYPE OF MISSIONARY COURSE



History of Missions

History of Religion and Comparative Religions

General Courses

Science of Missions

Field Studies

Sociological Studies

Linguistics

International Problems

Missionary Education

Philosophy of Missions

Missionary Practice

Personal Relations of Missionaries

Bible and Missions

Missionary Administration

Religious Education

Attention has already been called to the fact that the listing of a course in the catalog of an institution does not necessarily imply that that course is taught each year, or that all students in the institution take that course. With the curricula of theological schools expanding each year, the tendency is to reduce the number of "required" courses and increase the number of "elective" courses. An examination of the catalogs of these institutions reveals that of the 351.83 missionary courses offered, 42 are required for diploma or degree. These are distributed through the various categories as follows:

TABLE II

Summary of Table I, showing also the number of missionary courses classed as "required" for diploma or degree.

Categories	Institutions offering each type of course	Courses in each Category	Additional courses touching each category	Courses required for diploma or degree
History of Missions	23	30.75	4	12
Science of Missions	15	23	3	5
Field Studies	12	82	8	1
General Courses	19	25	-	9
Sociological Studies	9	23.50	5	1
Missionary Practice	2	5	-	-
Missionary Administration	1	1	3	-
International Problems	5	4.83	3	-
Philosophy of Missions	4	4	5	-
Personal Relations of Missionaries	2	2	1	-
Missionary Education	5	4.25	5	3
Bible and Missions	2	2	4	1
Linguistics	8	73	-	1
History of Religion and Comparative Religions	21	70.50	3	9
Religious Education	1	1	2	-
15 Categories		351.83	46	42

An examination of the facts revealed in Tables I and II, and Charts A and B give rise to a number of questions. Undoubtedly all, or at least most, of the courses offered in these thirty-three institutions have some value to each student taking them, whether that student expects to spend his life on the foreign field as a missionary, or whether he expects to take up the pastorate in the home church. As is indicated in Chapter I, there is a certain fund of missionary information which every minister must have in order to be intelligent as to what his particular denomination is attempting to do or in order to intelligently cooperate with his denomination in its missionary program. That every active pastor in the home church should know fully the facts as to the history of missions seems to be the opinion of the seminaries here examined since courses in this group lead all the others in the number required for graduation or degree.

Again, as has been indicated in Chapter I, every minister who expects to keep his congregation informed concerning the missionary work of his denomination must have some very definite knowledge of the work being done and of the fields in which the work is going on. The fact that "Field Studies" form 22% of the total number of missionary courses offered in these thirty-three institutions tends to confirm this statement.

On the other hand, no matter how useful the foregoing courses may be to ministers in America or foreign missionaries, it would appear that such courses as "Linguistics," "Comparative Religions," "Personal Relations of Missionaries," "Science of Missions," "Missionary Practice," and perhaps "Sociological" courses are of vastly more importance, and of more practical value, to the student going abroad as a foreign missionary than to the student remaining in America for pastoral work. Yet this group of courses constitutes nearly 56½% of all the missionary courses offered in these thirty-three seminaries. Using the figures given in the 1927 "Handbook of the Churches" as a basis of calculation, there would seem to be an average of about one student out of every thirty in the theological seminary who is definitely preparing for service in the foreign field.[6] Granting, therefore, that there may be some benefit accruing from the above named courses to the 29 ministerial candidates who stay at home, it would still seem that the directing of over one-half of the missionary courses in theological seminaries to meet the needs of the student who expects to go to the foreign field is considerably out of proportion.

As to this latter point, it will be observed again that of the 351.83 missionary courses offered in these thirty-three theological

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[6] Winchester, B. S., The Handbook of the Churches for 1927, Section IV, p.382

institutions, only 4.25 courses, or slightly over 1.2% of the total, are offered directly in the field of missionary education. These, as has already been pointed out, are the courses aimed directly at preparing the minister for the missionary work of his future church congregation. Since the church, as indicated in Chapter I, is ipso facto a missionary organization, and since every pastor is the rightful leader of a missionary organization, and since 29 out of every 30 in the theological school are prospective pastors in America, it would seem that 1.2% is an unduly small proportion of the missionary courses offered in theological seminaries to be devoted to so fundamental a part of the minister's equipment.

It is well to note further in this connection that the examination of catalogs yields no descriptive evidence that any great emphasis is given, in the 4.25 courses offered in missionary education, to the matter of a graded program of missionary education in the church, or to the materials available for such a program. The courses are general in their nature, largely pointing out the possibilities of missionary education, the necessity for it, and the main channels in the church through which it may be approached.

There is no attempt here to show by the foregoing facts that the missionary courses now offered to theological students in these thirty-three seminaries are of no value to the young minister

who expects to stay in America. The purpose is merely to point out the fact that the specific preparation of the young minister for an intelligent and efficient handling of his missionary responsibilities in the home church seems to be largely overlooked. The information he receives along missionary lines from these courses may form a good background for his missionary interest, but the facts would seem to indicate that he is offered little in the way of tools with which to approach the problem of making a church thoroughly missionary minded, or missionary supporting, or the producer of future generations of missionaries.

CHAPTER III

ALUMNI REACTIONS

It is obvious that no conclusions growing out of a study of the catalogs of these thirty-three seminaries can be quite fairly reached unless some consideration is given to the direct "results" obtained from these courses as revealed in the ministry and experience of the young men taking them. Then, too, there are possibilities of theological schools "offering" missionary courses which might seldom be "taken" by the students, or which, when taken, might produce in the students results quite different from those either intended or expected by the school.

Therefore, in order to safeguard against an unfair evaluation of the missionary courses listed in these theological school catalogs examined in Chapter II, a questionnaire was sent out to selected graduates of these institutions for the purpose of finding out the possible value of these missionary courses to young men in the active ministry in America. The questions which these young ministers were called upon to answer, together with a digest of the answers given, will be found on pages 35 to 56 of this study.

The questionnaire as sent out to alumni of these schools is divided into four sections as follows:

Section I inquires concerning the young minister's general attitude toward missionary education and its place and purpose in his

own church. Such questions were found to be necessary in the first section of the questionnaire after a few preliminary attempts to get the questions answered revealed that there were many young ministers who thought of missionary education as education for the foreign mission field. The questions in Section I are framed in such a way as to lead those answering into an understanding of the term "missionary education" as used in this investigation.

Section II inquires concerning the minister's view as to his own responsibility for the missionary education program of his church, and invites him to face the problem of local church missionary leadership.

Section III gives the minister answering an opportunity to test his own knowledge of missionary education by setting before him some definite missionary education problems which he is asked to solve. The answers to the questions in Section III indicate definitely the exact knowledge of missionary education possessed by these young ministers, and at the same time prepare each one to answer the questions in Section IV more accurately and more thoughtfully.

Section IV of the questionnaire deals strictly with specific questions relative to the ministers' theological school training in missionary education, and calls upon the young ministers

to give out of their experience and felt needs, if any, some definite suggestions as to what missionary courses they believe should be added to the missionary curriculum of theological schools.

So that no seminary might be dealt with unfairly due to an examination of alumni who had graduated before the more recent change in its curriculum, the registrars of these thirty-three institutions were asked to provide the names and addresses of at least ten ministers who had graduated during the five years preceding this investigation, and who, during all of this time, were in the active pastorate.[1] This insured for examination recent graduates with actual experience in the local church pastorate, and therefore at least fairly well acquainted with the missionary education problems of a local church and the minister's preparation or fitness to cope with them.

In answer to this letter to the registrars, four hundred and thirty-three names were secured. A letter was written to each of these men explaining the purpose of the investigation and the questionnaire.[2] A self-addressed postal card to be returned by those who desired to cooperate, was enclosed with each letter.[3] Of the four hundred and thirty-three return cards sent out, two hundred and sixteen were returned and to each of these was sent the questionnaire.

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1 See "Appendix"
2 See "Appendix"
3 See "Appendix"

Over a period of seven or eight months, one hundred and seventy-five of these questionnaires were returned, slightly over 81% of the number sent out.

In order to secure more accuracy in the answers and to break down any feeling of hesitancy in speaking frankly of their seminary training, the following note was printed on the face of the questionnaire.

> "Do not sign your name to this paper unless you particularly want to. If signing your name will endanger in the least the possibility of utmost frankness and sincerity in answering these questions, kindly leave your name off. Whether you sign your name or not, please be assured that all information given herein will be treated as absolutely confidential."

In spite of this note, a large number of the ministers returned the questionnaires with their names signed to them.

As the questionnaires were returned, they were numbered serially and the data contained in each were transferred to data sheets prepared for this purpose. After all the data had been thus tabulated, it was reduced to the following brief form. Note that wherever the data are such that no tabulation is possible, as for instance where definitions or explanations are called for, a few answers are given as typical of the answers as a whole.

Digest of Answers to Questionnaires

SECTION I

1 (a) In your opinion, is Missions stressed enough in the average church?

(1) No	150
(2) Yes	11
(3) Blank	14

(b) Is it stressed too much?

(1) No	71
(2) Yes	0
(3) Blank	104

2 Have you felt any conflict between Missionary Education and the other work of your church?

(1) No	147
(2) Yes	13
(3) Blank	15

3 What do you believe is the relation of Missionary Education to your church's program?

(1) Absolutely vital	168
(2) Not necessary, but advisable	7
(3) Unnecessary	0
(4) Blank	0

4 Does Missionary Education fill any particular need?

(1) Yes	164
(2) No	1
(3) Blank	10

5 What in your opinion, should be the purpose of Missionary Education in the Church School?

(Fifteen Typical Answers)

(1) To recruit workers and supporters for the cause.

(2) To lay upon young people a sense of personal responsibility for the carrying out of the Savior's message of life.

(3) To develop a missionary ideal in Christian character and create a consciousness of our missionary obligation.

(4) To secure such knowledge of, and interest in missions that it will become my work and my responsibility.

(5) To teach facts; inspire to service; give a world outlook bigger than race or nation; to understand Jesus Christ.

(6) To train every member to believe in and carry out the program of Christ as outlined in the Great Commission.

(7) To educate the mind as to conditions, to enlist the heart of the church, to stir to action those responsible for carrying out Christ's commission.

(8) To make the young people acquainted with the work at the impressionable time -- overcome the prejudice of their elders -- to form habits of benevolent giving -- to suggest service.

(9) To develop a love for Christ and His Kingdom. To make one unselfish and to dedicate his life to Jesus.

(10) To give information, create interest in fostering Missions and making disciples of all nations.

(11) Chiefly to propagate the idea that we are co-partners with God in making Christ known to the world.

(12) To instruct for constructive work in forwarding the Kingdom of God.

(13) It should make world-wide extension of the Christian life a vital part of every pupil's religious outlook and endeavor.

(14) To give world vision of Kingdom, provide opportunity for definite service, create world understanding, abolish hatred, train world sympathies, extend spirit of Christ to all peoples.

(15) To supply information, make world-wide sympathy and interest, provide for active participation, make missions a passion with every Christian.

6 Is the average objection to missions, as such, based upon real conclusions conscientiously reached, prejudice, or ignorance of facts?

(1) Combination of prejudice and ignorance	100
(2) Ignorance only	63
(3) Prejudice only	4
(4) Partly on conclusions	3
(5) Selfishness	2
(6) Lack of a missionary philosophy for modern thought	1
(7) Real conclusions conscientiously reached	0
(8) Blank	2

7 Would an adequate program of Missionary Education alter this condition?

(1) Yes, absolutely	100
(2) Yes, very probably	60
(3) Not altogether	1
(4) Blank	14

8 Should "giving" to missions be a principal reason for Missionary Education, or just one of the by-products?

(1) By-product	134
(2) Principal reason	35
(3) Both	3
(4) Blank	0
(5) Neither	3

9 What results, if any, should we rightfully expect from Missionary Education?

(Fifteen Typical Answers)

(1) Knowledge of, interest in, and sympathy with a wide range of peoples; intelligent social service motive in citizen-ship; world citizen-ship; personal service in community; giving.

(2) Larger investments in the Kingdom.

(3) More giving of life and means, more "close-upness" to the task the Savior enjoined.

(4) Knowledge of work of Missions, an increasing interest and partnership in them and more adequate support.

(5) More money, more missionaries, more praying for the missionaries, greater enthusiasm for Kingdom extension.

(6) Consciousness of extent and varied nature of Christian service, larger realization of brotherliness between classes and nations and a great assurance of God's love for all.

(7) Revive sense of all Christians being essentially missionary; new converts would be touched by "real" instead of indifferent Christians; adequate support spiritual and financially for all Christian enterprises.

(8) Knowledge of world's spiritual needs; conviction that those needs must be met, the strong and favored must bear burden of work; best of our youth to volunteer for that service.

(9) Increased spirituality, understanding and giving of self and substance; a happy and radiant religious experience.

(10) Deliverance from self-centered Christianity; extended program on mission field through increased support from home church.

(11) A greater love for souls and a desire to extend Christ's Kingdom.

(12) Broader conception of Church's task; an idea of the incompleteness of our present work; a desire to do what we can to help the situation.

(13) Should give a new dignity and enlarged sense of worth to the individual Christian and to the church and lead to a deeper consecration to the Kingdom of God.

(14) Would expect our large number of home charges to become self-supporting; also expect them to pay all benevolent claims, build for themselves suitable houses of worship, etc. In other words, the natural results of having really attained a vision of the purpose of the Kingdom.

(15) A more spiritual and more richly blessed church, both numerically and materially.

SECTION II

1 Should the pastor be held responsible for the kind of missionary training the young people in his church get?

(1) Yes.....	117
(2) Partly, but not altogether.....	51
(3) No.....	7
(4) Blank.....	0

2 Should the actual program of Missionary Education be in his hands?

(1) Yes.....	57
(2) No.....	55
(3) Not entirely.....	40
(4) Not necessarily.....	23
(5) Blank.....	0

3 Is the pastor responsible if the teachers in the Church School fail to put over their part of the Missionary Education Program?

(1) Yes.....	54
(2) To a degree.....	66
(3) Not necessarily.....	36
(4) No.....	19
(5) Blank.....	0

4 What is the responsibility of the Church School Superintendent?

(Fifteen Typical Answers)

(1) Same as pastor and session.

(2) Pastor's chief-of-staff.

(3) Actually in charge.

(4) Executive to carry out plans.

(5) To see that missions has its place in opening and closing exercises and in special programs.

(6) Nearly as much as pastor.

(7) Same as High School Principal.

(8) Not as great as pastor's since he isn't expected to have equal vision.

(9) He is first responsibility next to pastor.

(10) To cooperate with pastor and execute program.

(11) Pastor's right hand man.

(12) To execute policies of the church Board of Education.

(13) Same as pastor's.

(14) To see that teachers put over program or secure others.

(15) To see that the collection on one Sunday goes to missions, and that great stress is put upon the quarterly missionary lesson.

5 Do you think the average teacher or superintendent has an adequate conception of the importance of missionary education?

(1) No.....	168
(2) Vaguely.....	6
(3) Yes.....	1
(4) Blank.....	0

6 If you have time, will you ask your superintendent and two of your teachers whom you consider "average" what they consider missionary education to be, writing their exact statements in spaces below?

(Typical Definitions)

Teachers' Definitions

(1) Missionary training is giving our means, our time and talents to tell of God to our pupils and those we come in contact with.

(2) Missionary education is the effort made to teach individuals what is being done by others to spread the doctrines and teachings of Christianity.

(3) To teach the boys and girls they must give if the heathens are to be saved.

(4) Boys and girls should realize that they have opportunities to know about Christ that many others in dark lands do not have.

(5) Missionary education is knowledge about the heathen world and the cure for their troubles.

(6) Missionary education is to point young souls to the Great Missionary who set us the great example and gave us the Great Commission. Those of us who cannot go can give of our means to send the glorious gospel to others.

(7) Preparing young people for foreign Christian work.

(8) Study of mission book and all literature that pertains to missions at home and abroad, thus developing that spirit that will help us to fulfill Christ's Command "Go Ye and preach the Gospel."

(9) Importation of missionary intelligence.

(10) To produce a sympathetic and intelligent understanding of the work being done in the foreign field and to inspire others to enter the service.

Superintendents' Definitions

(1) A study of mission fields and missions with history, needs and accomplishments.

(2) Missionary training is bringing before the people the needs of God's children and what our duty is and why we should give our support.

(3) Missionary education is the dissemination of information regarding missionary projects of the church, both home and foreign, together with an understanding of the spirit and meaning of the missionary program.

(4) We must give the heathens a knowledge of the power of Jesus Christ to save them.

(5) Preparing at home to Christianize the foreign nations.

(6) The training of people according to their age and capacity in knowledge and responsibility for the welfare of others than themselves. This includes the people in the same house, but covers the last person in the farthest end of the world.

(7) Missionary education is the endeavor to impress people with their opportunity and responsibility for spreading the Gospel.

(8) To me missionary education has two aims: 1 - To bring the saving knowledge of Christ to all, both native and foreign; 2 - To arouse all professing Christianity to the necessity of their whole-hearted support, gifts and prayers.

(9) Educate anyone to be a missionary.

(10) An education that informs one on conditions existing in non-Christian lands.

7 Suppose the teachers or superintendent have neither vision nor training, how could they best be reached with instruction?

(Twenty Typical Answers)

(1) Mission study schools or reading of high grade books on missions.

(2) By organized classes or teachers' meeting.

(3) Sermons; summer conferences; teachers' training schools; visit to fields.

(4) Church School of Missions

(5) Gift subscriptions to missionary magazines and a class occasionally.

(6) Conversation and class instruction.

(7) Missionary institute.

(8) From Gospels, records of Paul's work.

(9) Missionary visitor with stirring message and motion pictures.

(10) Lay aside the International Bible School lessons for three or six months and treat this theme. Too much Biblical and historical Christianity and not enough work and responsibility of the church today.

(11) Introduction of missions in place of regular teachers' training class for period necessary to cover this glaring defect.

(12) Personal visitation by board secretaries.

(13) Send them to missionary conference.

(14) Conference, church papers, furloughed missionaries, literature.

(15) By the slow process of institutes.

(16) By appeals of pastor and others who are able to present the matter intelligently.

(17) Then the pastor must teach, train and select suitable material, or make use of state field workers until his people are more ably equipped.

(18) If they have no vision and no training, I think the miracle of the Grace of God would be needed. If they have some, you have a starting point.

(19) Special instruction by pastor; Bible and Missions, biographies, periodicals.

(20) Personal interviews, missionary literature.

8 Is the average church officer intelligently informed as to what constitutes an adequate missionary education program for the church?

(1) No	170
(2) Yes	3
(3) Some	2
(4) Blank	0

9 (a) If not, should he be reached with information?

(1) Yes	168
(2) No	1
(3) Blank	6

(b) How?

(Ten Typical Answers)

(1) Any way he can be made to absorb it. Perhaps dramatics.

(2) Education while a child.

(3) Mission study class.

(4) Training class or equivalent.

(5) Denominational convention and literature.

(6) Magazines and preaching.

(7) Frequent sermons, tracts, study classes.

(8) School of missions; missions in Sunday school and church; missionary lessons and missionary sermons.

(9) Direct by mail. Illustrated article, not letters, to elders and officers.

(10) Train up another set in the new generation. You can pile information into the ear of the old, set, prejudiced fellow, but it seldom reaches the heart.

SECTION III

1 Suppose you were asked to set up an ideal program of Missionary Education in a Sunday school of 125 members, graded into Beginner, Primary, Junior, Intermediate, Senior, Young People, and Adult Departments,

(a) Would you attempt to cover all these departments in your program?

(1)	Yes	123
(2)	No	35
(3)	Not necessarily	5
(4)	Don't know	5
(5)	Blank	7

(b) If not, what departments would you leave off?

(1)	Beginner	39
(2)	Primary	30
(3)	Junior	9
(4)	Intermediate	2
(5)	Senior	0
(6)	Young People	1
(7)	Adult	8
(8)	None	15
(9)	Don't know	8
(10)	Blank	108

(c) Would you designate one committee or officer to handle the work for the whole school?

(1)	Officer,	44
(2)	Committee	38
(3)	Both officer & committee	38
(4)	Neither	30
(5)	Depends on circumstance	4
(6)	Two committees	1
(7)	Don't Know	1
(8)	Blank	18

(d) Would you designate a special committee in each department to handle the work?

(1) Yes	64
(2) No	40
(3) Individual instead of committee	20
(4) Not necessarily	10
(5) Don't know	1
(6) Blank	33

(e) Would your organization vary for the different departments?

(1) Yes	76
(2) No	24
(3) Possibly some variations	7
(4) Don't know	1
(5) Blank	67

If so, to what extent?

A matter of "grading the materials" or "adapting" most of them say.

(f) If you set up no special organizations, upon whom would you depend for oversight of the work?

(1) Superintendent	32
(2) Pastor and superintendent	15
(3) Person most available	14
(4) Pastor	12
(5) Superintendent and teachers	11
(6) Departmental superintendents	10
(7) Missionary committee	5
(8) Pastor, superintendent, and teachers	4
(9) Teachers	3
(10) Director of Missionary Education	2
(11) Women of the church	2
(12) Superintendent, deacons, and pastor	1

3 Check the proper group or groups to which you would most forcefully present the following and add other groups when you think necessary:

a. Reading of missionary stories depicting the heroism of missionaries. (Pri., Int., Men)

b. Definite decision for life work in the mission field. (Jr., Int., Y.P.)

c. The collecting of picture cards for the use of missionaries. (Pri., Int., Sr.)

d. Economic conditions on the foreign fields. (Y. P., Jr.,Women)

e. Fellowship with Jesus as the Head of our militant missionary organization. (Sr., Men, Junior)

f. Missionary word and picture puzzles. (Women, Pri., Jr.)

g. Conditions of child life in non-Christian countries. (Beg.,Sr.,Women)

h. The international aspects of foreign missions. (Int. Girls, Men)

i. Missionary hymns. (Beg.,Jr., Y.P.)

j. Stories about children. (Women, Pri.,Jr.)

k. Missionary scrap-books. (Int., Sr., Y.P.)

l. Actual experience in social service. (Men, Sr., Y. P.)

m. Flag drills and salutes, featuring the Christian conquest flag. (Int.,Jr., Pri.)

n. Missionary love stories. (Jr.Boys,Int.Girls)

o. Card-board modeling. (Beg., Pri., Jr.)

p. Status of women in non-Christian lands. (Men, Women, Y.P.)

q. Foreign games. (Int.,Jr., Pri.)

r. Loyalty to Missions as being the Command of Christ. (Jr., Men, Int.)

s. Missionary poster making contests. (Sr., Women, Pri.)

t. Educational problems on the mission field. (Men, Women, Sr.)

u. Intensive study of missionary geography (Jr., Int., Sr.)

v. Idealizing missionary heroes. (Jr., Sr., Int.)

Blank	Beg.	Pri.	Jr.	Int.	Sr.	Y.P.	Men	Women	None
24	1	51	54	125	10	8	32	3	
23	0	2	20	76	33	140	2	2	
30	12	127	32	38	11	1	1	3	1
25	0	0	8	1	5	95	78	128	
25	5	6	28	18	111	31	111	34	
29	6	76	113	20	2	2	2	13	1
25	63	18	14	8	51	10	28	135	
22	0	0	0	16	10	30	148	4	1
23	68	31	123	41	29	111	32	32	1
27	26	134	92	12	6	8	8	58	
28	1	12	56	116	29	20	1	1	
24	2	2	3	7	80	119	101	43	1
36	4	77	114	69	2	1	1	1	3
44	1	6	28	103	17	21	1	1	5
41	65	99	76	4	0	1	0	0	
27	0	0	0	2	6	74	82	138	2
37	5	51	106	89	6	9	4	4	2
30	14	16	54	80	32	44	114	34	3
32	1	31	26	31	110	20	4	30	1
29	0	0	0	0	65	34	125	119	1
31	0	1	45	75	96	20	16	14	1
33	2	3	112	98	45	8	2	2	1

(13) Denominational Board..... 1
(14) Congregational Secretary of Stewardship..... 1
(15) Teacher and lesson editors..... 1
(16) Director of Religions Education..... 1
(17) No one..... 1
(18) Would not attempt it..... 1
(19) Blank..... 58

(g) Would you favor presenting missionary information, programs, stories, projects, etc. only

(1) Ten minutes once a month..... 18
(2) Fifteen minutes once in two weeks... 13
(3) Ten minutes every Sunday..... 22
(4) Special days during the year..... 24

Additional suggestions

(5) Combination of 1 & 4 above..... 24
(6) Combination of 3 & 4 above..... 17
(7) Combination of 2 & 4 above..... 5
(8) Combination of 1,2,3,& 4 above..... 5
(9) Combination of 1 & 2 above..... 1
(10) Combination of 2, 3, & 4 above..... 1
(11) It depends..... 2
(12) Evaded question..... 1
(13) Blank..... 43

2 If your church put on annually a thorough course of mission study (for example a Church School of Missions), would you consider further missionary education necessary?

(1) Yes..... 148
(2) No..... 14
(3) Probably..... 4
(4) Not necessarily..... 2
(5) Don't know..... 1
(6) Blank..... 6

SECTION IV

1 In your seminary course were you given any special instruction in the methods of Missionary Education?

(1) No..... 95
(2) Yes..... 61
(3) Practically none..... 10
(4) Yes, but not adequate..... 1
(5) Don't remember..... 1
(6) Blank..... 7

2 What were these courses?

(1) History of Missions..... 35
(2) General Missionary Courses.... 30
(3) Field Studies..... 17
(4) Comparative Religions..... 13
(5) Missionary Education..... 12
(6) Religious Education..... 12
(7) Special missionary speakers... 8
(8) Science of Missions..... 6
(9) Bible and Missions..... 3
(10) Preparation of Missionaries... 3
(11) Missionary Biography..... 2
(12) Sociological Missions..... 2
(13) International Problems..... 1
(14) Philosophy of Missions..... 1

3 How many hours a week did each cover?

(1) 30 Courses 1 hour a week
(2) 26 Courses 2 hours a week
(3) 14 Courses 3 hours a week
(4) 4 Courses 4 hours a week
(5) 1 Course 5 hours a week
(6) 2 Courses 2 or 3 hours a week
(7) 2 Courses 1 or 2 hours a week
(8) 1 Course lasted one week
(9) 1 said "It varied"
(10) 2 said "Don't know"
(11) 89 Blank

4 Were these courses elective or required?

(1) Elective..... 34
(2) Required..... 76

5 If elective, what proportion of the students "elected" them?

(1) 1 reported 3%
(2) 2 reported 5%
(3) 1 reported 8%
(4) 1 reported 10%
(5) 1 reported 40%
(6) 4 reported 50%
(7) 1 reported 90%
(8) 7 reported "Small per cent"
(9) 2 reported "Large per cent"
(10) 3 reported "Don't know"

6 Were there any courses in Missionary Education "offered" which you did not take?

(1) No..... 87
(2) Yes..... 44
(3) Blank..... 44

7 What were they?

(No usable information given since most have forgotten what the courses were.)

8 Did you answer questions III-1 and III-3 on pages 4 and 5 from training actually gotten in your seminary courses, from subsequent study, or from knowledge gained through experience?

(1) Experience only..... 57
(2) Later study and experience..... 37
(3) All three..... 34
(4) Seminary training and experience..... 12
(5) Later study only..... 6
(6) Seminary training and later study..... 1
(7) General knowledge..... 1
(8) Seminary training only..... 1
(9) None of these..... 1
(10) Snap judgment..... 1
(11) Don't know..... 1
(12) Blank..... 23

9 Do you believe it important that a pastor should be able to answer authoritatively such questions as those referred to in III-1 and III-3?

(1) Yes	149
(2) No	3
(3) More or less	3
(4) Depends	1
(5) Not absolutely essential	1
(6) I do, but I can't (included above)	1
(7) Blank	17

10 If you had no courses in Missionary Education in the Seminary, have you felt the need of such courses since leaving the Seminary?

(1) Yes	91
(2) No	15
(3) Some	6
(4) Not yet, but will later	2
(5) Yes and no	1
(6) Had some but need more	1
(7) Seminary helped me	1

11 Did you get any instruction in the seminary in how best to develop a missionary sermon?

(1) No	77
(2) Yes	51
(3) Not especially	15
(4) To some extent	13
(5) Do not recall	1
(6) Yes and no	1
(7) Helpful suggestions	2
(8) In homiletic generally	1
(9) Blank	14

12 If not, have you in your ministry felt the lack of such instruction?

(1) Yes	53
(2) No	53
(3) Not especially	19
(4) Such would be helpful	2
(5) Have felt need of materials	1

13 Do you believe that more instruction in developing the missionary spirit of a church should be included in the seminary curriculum?

(1) Yes	130
(2) No	18
(3) Possibly	6
(4) Can't be done in my seminary	1
(5) Wouldn't hurt	1
(6) Evangelism first	1
(7) Stamp all instruction with missionary spirit	2
(8) Blank	16

14 Would you make such courses "elective" or "required"?

(1) Required	123
(2) Elective	40
(3) Some of each	6
(4) "Certain ones" required	1
(5) Possibly "required"	1
(6) Required if a good teacher	1
(7) Blank	3

15 Suggest some courses in Missionary Education you would like to see in the seminary curriculum not already there.

(1) Missionary Education	56
(2) Missionary History	11
(3) Bible and Missions	9
(4) General Survey of Missions and Mission Problems	9
(5) Missionary Biography	9
(6) Intensive Field Studies	8
(7) Comparative Religions	7
(8) Denominational Missionary Program	5
(9) International Relationships	4
(10) Needs of Fields	2
(11) Sociological & Psychological Problems Involved in Racial Conflict and Cooperation	2
(12) Missionary Geography	2
(13) Missions as Related to Racial and National Problems	2

(14) Survey of Present World Situation..... 2
(15) Race Problems..... 1
(16) Missions as Seen by an Oriental..... 1
(17) Missions as Related to Individual Church Member..... 1
(18) Jesus as a Missionary..... 1
(19) Missionary Cooperation..... 1
(20) Theory of Human Progress..... 1
(21) Social Origins..... 1
(22) Need of Home Missions..... 1
(23) Developing Missionary Sermons..... 1
(24) World Program of Christianity..... 1
(25) Introduction to Modern Missions..... 1
(26) Work of the Missionary..... 1
(27) Methods of Mission Work..... 1
(28) Christianity's Contribution to World Progress..... 1
(29) Why Missions..... 1
(30) Missions as a Substitute for Church Invigorators..... 1
(31) Philosophy of the Missionary Enterprise... 1
(32) Organization and cost of Missions..... 1
(33) Future of Christian Missions..... 1
(34) Recruiting of Missionaries..... 1
(35) Problems of Race and Government..... 1
(36) Sanctions of the Missionary Enterprise.... 1
(37) Economic Values of Missions..... 1

16 Would these just be "advisable" or have you actually felt the need of them?

(1) Felt Need..... 79
(2) Just advisable..... 11
(3) Have not felt need..... 3

17 Has your own view of Missionary Education changed any since starting out on this questionnaire?

(1) No..... 99
(2) Yes..... 43
(3) I'm not that fickle..... 1
(4) Blank..... 32

18 To what extent has it changed?

(Fifteen Typical Answers)

(1) Changed attitude from "advisable" to "vital."

(2) Details of program seem more important.

(3) I will be more exacting in presenting all our mission needs.

(4) See a larger need of Missionary Education in our local church.

(5) Appreciate importance and need of Missionary Education.

(6) I want to discharge my responsibility as pastor more faithfully.

(7) Need for thoroughness and great utilization of S.S. machinery in carrying out Missionary Program.

(8) Thankful for suggestions in III-1.

(9) I have realized that our Missionary Education Program is not as carefully planned as it should be; that in large part I must be held responsible for it; that our church school program must be strengthened along that line.

(10) Made me diagnose my experience and determine to stress missions more.

(11) Realize more emphatically my own lack of knowledge.

(12) I have not stressed it enough.

(13) I did not comprehend the magnitude of the problem of Missionary Education - emphasis on Education.

(14) I cannot understand your purpose in sending out such a questionnaire.

(15) Intensified, but I'm still too ignorant about it all.

19 How, in view of all this, would you define "Missionary Education" in less than fifty words?

(Twelve Typical Definitions)

(1) Missionary Education is the process by which is built up in the individual an intelligent and sympathetic interest in the growth of the Christian group.

(2) Missionary Education is the teaching of facts about mission fields and efforts, the training of the heart to sympathize with missionary causes, and the will to respond to missionary calls.

(3) Inculcation of such an active interest in missions as results only from some intelligent and definite knowledge of missions and results in actual and active response; and a knowledge of how to make that response most effective.

(4) Missionary Education is the awakening of minds of Christians to their responsibility to obey Jesus' command to take the Gospel to all people.

(5) To carry out the Great Commission we must have a program. Missionary Education constructs the program and puts it over.

(6) Missionary education is that kind of instruction and motivation which will strive more zealously to make the policies of our government and practices of business men and others conform a little more closely with the ideals of Jesus and His Gospel and which will make all of us realize that we must be more vitally Christian in all life's relationships if we would "save" the world for Christ.

(7) The presentation of facts, needs and opportunities in the field of Missions; the teaching of the missionary message and spirit of the Gospel; the enlistment or development of pupils in prayerful and financial support.

(8) Missionary Education is the instruction of Christians in the needs of the world, the goodness and severity of God, and their own Kingdom responsibilities so that they may share actively in the work of showing Christ to the world with such clarity as to warrant decision.

(9) Missionary Education is instruction in all missionary enterprises aimed to draw people to greater consecration of life and means in service of Christ and particularly with the purpose of calling forth life and wealth for missionary service.

(10) Missionary Education is the presentation of God's plan of redemption for the whole world as to its history, progress, problems, program, and application, and the responsibility of the church and the individual in accomplishing it.

(11) Lay more stress on the power of Christ to save from sin, less emphasis on social service and education. Until the Boards emphasize the spiritual more, I will not use their material. They seem to think that soft soap and salvation is the order. I do not. Salvation first, and the others will follow.

(12) Missionary Education is leading people to see the marvelous things accomplished in the name of Christ and to inspire them to more obedience to His commands in proclaiming the Gospel to those who know it not.

The following brief review of preceding facts brings out the points of significance in this investigation.

The answers to Section I of the questionnaire seem to indicate that the alumni of the institutions being studied are generally agreed upon the following:

(1) The missionary message of the church is not emphasized sufficiently in the average church.

(2) Missionary education is absolutely vital to the church program.

(3) Missionary education supplies a felt need.

(4) The missionary education program of the church does not conflict with any other phase of the church's program.

(5) Opposition to missions is based largely upon prejudice and ignorance of the facts.

(6) This prejudice and ignorance can be largely dissipated by an adequate program of missionary education.

(7) In addition to dissipating prejudice and ignorance, missionary education will tend to deepen spirituality, enlarge the vision of church members, and present a greater challenge to true Christian living.

The answers to the questions in Section II would seem to reveal the following facts:

(1) The pastor of the church should be held largely responsible for the missionary education program of his church.

(2) Although the program may not be actually in his hands, he bears a very close relation to it.

(3) To some extent at least, the minister is responsible for any failure of the missionary education program of his church due to an untrained lay leadership in his congregation.

(4) The average Sunday school teacher or superintendent does not have an adequate conception of the importance of missionary education.

(5) This is further confirmed by answers to question six.

(6) The pastors have no standard remedy nor uniform method of handling the problem of untrained local church leaders.

(7) The average church officer is not well enough informed to assist the pastor in his work.

(8) The pastors are at a loss to know how to handle the problem of an uninformed group of officers.

Section III, which deals with the ministers' knowledge of the methods and materials of missionary education, seems to reveal the following facts:

(1) There is general agreement that all the departments in a Sunday school of 125 members should be included in the church's program of missionary education although a large number of ministers are uncertain about including the elementary departments in this program.

(2) There is a wide variety of opinions as to the best organization for handling the missionary education program of the Sunday school.

(3) There is no unanimity as to details of organization for the various age groups.

(4) There is a complete lack of uniformity as to what should be done where no special organization was set up.

(5) There is such a wide variety of opinions concerning the occasion of presenting missionary information, programs, stories, projects, etc., as to indicate little knowledge of the subject.

(6) Even with a "Church School of Missions" annually, more missionary education would be necessary.

(7) In the presenting of specific missionary materials or projects to definite age groups, there is such a lack of uniformity in the groups checked as to indicate a lack of accurate information on the part of those checking.

(8) The answers to Section III, looked at as a whole, indicate little or no special preparation of the pastor to handle intelligently the various problems suggested.

The answers to the questions in Section IV are, on the whole, most informing. Here definite questions are asked as to each minister's theological school training as it relates to his

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pastoral responsibilities along missionary lines. The following facts are brought out:

(1) Over half of those answering the questionnaire received no instruction in the seminary in methods of missionary education.

(2) Of the 145 missionary courses taken by these students, only 8.27% are definitely missionary education courses, judging by the titles given, while 91.33% are made up largely of History of Missions, General Missionary courses, Field Studies, and Comparative Religions, with a few scattered courses in Science of Missions, Missionary Preparation, Missionary Biography, etc.

(3) There is no uniformity in the theological schools represented by these ministers as to the number of hours a week each missionary course covers.

(4) Over two-thirds of the missionary courses reported were required for graduation.

(5) The problems and test questions in Section III of the questionnaire were answered almost altogether from experience or study after leaving the seminary. Only one answered solely from seminary training.

(6) Despite their lack of preparation for the efficient handling of the missionary education program of the local church, these ministers consider it important that they should be authoratatively informed in matters of missionary education both as to materials and organization.

(7) Although a total of 95 ministers stated they received missionary instruction in the seminary, 52% of those answering the questionnaire indicate a definite need of more instruction in missionary education since taking up their work in the pastorate.

(8) Slightly over half of those answering got no special instruction in handling missions in the pulpit but only about 30% have felt any lack of definite instruction along this line.

(9) Over 74% of all those answering the questionnaire believe more instruction in missionary education should be included in the seminary curriculum.

(10) Over 68% believe such courses should be required for graduation.

(11) Of the 151 missionary courses suggested as possible additions to the seminary curriculum, 56 of them, or 36.4% were missionary education courses, the next in

number being "General Courses" suggested only eleven times, or 6% of the total. The other 84 suggestions cover 35 different missionary topics.

(12) Of the 90 who suggested additional missionary courses for seminary curricula, 79 affirm that their suggestion was based upon a "felt need" for such courses in their own pastoral experience.

CHAPTER IV

CONCLUSIONS

The facts revealed in the progress of this investigation seem to warrant the following conclusions:

1. That the wide variety of missionary courses offered in the thirty-three Protestant theological schools examined indicates, (1) little uniformity of purpose in placing missionary courses in the curriculum, and (2) a selection of missionary courses without due regard to their value to pastors of churches in America.

2. That the inadequate knowledge of Protestant ministers in America concerning missionary education is traceable to the fact that of the total of 351.83 missionary courses offered in these institutions, 1.2% represents the proportion definitely directed to the preparation of ministers for local church missionary responsibilities.

3. That on account of this lack of suitable courses in methods and materials of missionary education, a large proportion of theological school graduates are unable to assume the responsibility for the missionary education program of their churches.

4. That missionary courses now offered in theological schools are directed largely to fit the needs of candidates for foreign service.

5. That since less than 4% of theological school graduates actually go into foreign service, missionary courses offered in theological schools need to be more definitely directed to fit the needs of pastors in America.

6. That there is an apparent desire on the part of theological school graduates for more instruction in missionary education growing out of a felt need which theological schools should recognize and meet.

7. That in order to fit their graduates for a more efficient handling of the missionary responsibilities of their churches, theological schools need to offer courses covering the following subjects:

(a) The place, purpose, and scope of missionary education in the local church.

(b) The method of organizing the missionary program of a local church.

(c) The application of the principles of genetic psychology to the program of missionary education.

(d) The materials available in the field of missions generally and the teaching of missions particularly.

(e) The method of training and developing an intelligent local missionary leadership in every church.

(f) In denominational institutions, the denominational missionary machinery, administrative policies, promotional and educational policies, and plans for financing the missionary work.

8. That there is need of a complete rethinking as to the relation of the minister to the missionary enterprise, on the part of theological schools, and a revision of their curricula accordingly.

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CATALOGS

Current Catalogs
of the institutions named in Table I, page 21, of this study.

APPENDIX

LETTER TO REGISTRARS OF THEOLOGICAL SCHOOLS

Rev. I. G. Whitchurch, Ph. D.,
Garrett Biblical Institute,
Evanston, Illinois

My dear Dr. Whitchurch:

I am very eager to get the names and present addresses of at least ten graduates of the Garrett Biblical Institute School of Theology who are now in the active ministry in this country. I want only the names of graduates in 1923, 1924, 1925, and 1926.

If there is any expense incurred in this, I shall be very glad to take care of it. I shall appreciate your doing your utmost to get this information for me.

Very sincerely,

EDG:H

LETTER TO MINISTERS

Rev. G. G. A --
Stanley,
North Carolina

My dear Mr. A -- :

I am particularly interested in the problem of missionary education in our churches. Since you have had the advantage of the changes made in the Seminary curriculum within the last eight or ten years, I would like to get your ideas as to this particular phase of your work as a pastor. You have been in the pastorate now long enough to know the problems incident to handling a church, both administrative and educational, and I can assure you that your experience and your opinions to me will be very valuable.

In a few days I will have ready a list of questions and suggestions which I would like, with your permission, to send you. I can assure you that the questionnaire will not be too difficult to work out in a very short while, and yet it will be quite comprehensive. I have tried to cover every phase of missionary education and its relation to the life of the church. I would like to get your ideas and viewpoint, and also your suggestions about certain specific questions I have here pointed out. This is something in which I feel we are equally interested, and I can assure you that any help you can give me will be greatly appreciated.

I am enclosing card for your convenience, so that if I may send you one of these questionnaires, kindly let me know at once. If I have made a mistake in your name and address, I would appreciate your making the necessary corrections.

Very cordially yours,

EDG:H

RETURN CARD ENCLOSED WITH LETTER

TO MINISTERS

I assure you that I shall be glad to receive your questionnaire, and to give it every consideration possible, returning it to you at my earliest convenience.

_____

Signature